Strena Vavasorienſis,

A

NEVV-YEARS-GIFT,

FOR THE

WELCH ITINERANTS;

Or a HUE and CRY after

Mr. *VAVASOR POWELL,*

Metropolitan of the *Itinerants*, and one of the *Executioners* of the *Goſpel*, by colour of the late *Act* for the *Propagation* thereof in *Wales*;

AS ALSO

A true Relation of his Birth, Courſe of Life, and Doctrines;

TOGETHER WITH

A Vindication of ſeveral places of Scripture wreſted and abuſed, againſt the preſent Government, and all publick Miniſters of this Nation.

His Hymn Sung in *Chriſt-Church London*; With an *Antiphona* thereunto; and a lively *Deſcription* of his *Propagation*.

Raro antecedentem Sceleſtum
Sequitur pede Pœna claudo.

Pro. 26, 5. *Anſwer a Fool according to his folly, leſt he be wiſe in his own conceit.*

Gen. 4. 14. *I ſhall be a Fugitive and a Vagabond in the Earth, and it ſhall come to paſs, that every one that findeth me, ſhall ſlay me.*

LONDON, Printed by F. L. 1654.

A

NEW-YEARS-GIFT

FOR THE

WELCH ITINERANTS,

Or, A HUE and CRY after

Mr. VANSOP, POWELL,

The Metropolitan of the Itinerants, and one of the Executioners of the Gospel, by colour of the late Act for the Propagation thereof in Wales;

AS ALSO

A true Relation of his Birth, Life, Life, and Doctrine;

TOGETHER WITH

A Vindication of several places of Scripture wrested and abused against the present Government, and all publick Ministers of this Nation.

His Hymn Sung in Christ-Church London; With an Antiphona thereunto; and a lively Description of his Progenation.

Pro. 26. 5. Answer a Fool according to his Folly, left he be wise in his own conceit.

Gen. 4. 12, 14. I shall be a Fugitive and a Vagabond in the Earth, and it shall come to pass, that every one that findeth me, shall slay me.

LONDON, Printed by E. L. 1654.

To the Reader.

BRITISH MUSEUM

Reader,

YOu must be pleased not to wonder that our *Cry* is so loud, for we beat on a strong *Quest*, and must hunt *dry-foot* after Mr. *V. P.* who is the *Subject* of this *Discourse*; a man that hath passed by no *Person* or *Profession* but hath either vilified the one, or traduced the other: His *Cruelties* have been so immane, and his *Cheats* so frequent and obvious, that we should undertake too great a task to pursue them all, having with his *Errors* and *Blasphemies* robbed *God* of his *Glory*, *Christ* of his *Honour*, the *Scripture* of her *Truth*, the *Church* of her *Ministery*, and the *Christian People* of our *Nation*, of the *Comfort* of *Christs blessed Ordinances*, every way endeavouring to undermine the very Fabrick both of this Church and State, so that the *Hue* and *Cry* is great. You must not expect any Curiosity in the stile, being the Drolleries only of his own brain, and the reiterating of the passages of his own obscean & violent discourses, which may not with verity be Metamorphosed from their first shape; here is not a passage falsly related, nor malitiously aggravated; and though *All*

that is here is *True*, yet *All* that is true, is not here told, for we purposely pretermit many things, that we may *reserve* more in store. We found out the sent of some part of his *Doctrin in Wales*, and here in *London* more bitterness of his *Seditions*, for which he was 3 times committed to the custody of the *Messengers* attending *His Highness Council*, and being thence with great clemency released, he became as wild as *Actæon* (transformed into the shape of a Deer) and knew not where to betake himself lest he should be torn by his own dogs.

Ovid met. lib. 3.

Quid faciat? Repetatne domum, et Regalia tecta,
An lateat Sylvis? timor hoc, pudor impedit illud.

He was afraid to stay here, and ashamed to return *home*; but being gone he is much lamented by his *brethren* for betraying their trust, and more condemned by all honest men for violating his promise, in continuing (as we understand) as busie and violent in the Country, as ever he was here, against this present Government: whosoever pleaseth to make search after him, may soon know him by his Characteristical marks, herein truly expressed. I am sure you shall not find him idle.

Virg. Ecl.

Nam si non aliquâ nocuisset, mortuus esset.

Let us intreat your patience in tracing his footsteps, and the Lord preserve you from his wayes:

A NEVV-YEARS-GIFT FOR The Welch Itinerants, Or a HUE and CRY after Mr. *VAVASOR POWELL*.

IF you will have first his Pedigree blazed, he was the Grand-child of one *William Vavasor* of *Newtown* in *Montgomeryshire*, a man fresh in our memory for his hyperbolical discourses, so that by descent he hath not much degenerated from his Ancestors. This old man had a Daughter named *Penelope*, a Lady not altogether as Chast as *Ulysses* his Wife, who gained more by the trade of Tipling than Spinning, And this Gossip was the Mother of our young *Donatus*. She was married to one *Howel* the poor Ale man of *Knwcklas* in *Radnorshire*, and a badger of Oatmeal, but *Non genus aut proavos* — we like Mr. *Vavasor* never the worse for that. They lived long in that house of no good report, and the young Gentleman was no great probationer in Christs School, by his own confession (during his Minority) being willing to approve of all games, were they never so wanton or vile, for his Mother or Sisters livelyhood. But tired at length with walking their Guests horses, and finding no great gain at such a petty Ale-house, he was elevated in his thoughts for higher pre-

1 His Birth.

2 Education.

ferment, and ſo became an Hoſtler (I would ſay Groom) to Maſter *Iſaack Thomas*, an Inn-keeper and Mercer in *Biſhop-Caſtle* in *Shropſhire*.

Alas! it was impoſſible that ſo high and generous a ſpirit ſhould be captivated to horſes heels; The hopefull young man continued not long in rubbing on that Trade, but began to be ſo eloquent with *Welcome Gentlemen*, that at laſt, together with the benefit of his *Maſters Notes*, he preſumed to open the Scriptures, and being then taken up by a great *Gamaliel*, he was for a good ſpace (you may think) well Educated and Principled at his feet.

3 Marriage. This Gallant Spark lived a while (though not purely chaſt, yet) a ſingle life; but at laſt the ſtrength of his *Fleſh* prevailed over the weakneſſe of his *Spirit*, being then *Munkie*-proud, he was ſo taken with ſweet and dear Miſtres *Quarrel*, ſometimes a walking Pedlar, and ſeller of Hot-waters in *Preiſteign* in *Radnorſhire*, wherewith he was often *Comforted*, that his inflamed ſpirit did revive; and her husband ſhortly deceaſing, though his dead Corps had not lain a *fortnight* in the *Grave*, they being ſweetly enamored the one with the other, ſhe proves to be his Conſort, and ſo he *Carries* her as a *Dear Siſter about*, though her little *Child*, lately deprived of his *Father*, and now robbed of his *Mother*, raiſed the *Hue* and *Cry* after them; but *wantonneſſe* admits neither of *delays* nor *intreaties*.

Here is ſweet Amity and Conjunction, a couple well met and joyned together, a *Walking Pedler*, and an *Itinerary Preacher*, both very expert in their *Trades*.

4 Courſe of life. His Proficiency grew on, and no ſooner becomes he a *Schoolmaſter*, but takes upon him the habit of *Sir John*; and leſt without *Ordination* (under the *Epiſcopal Government*) he might incur the danger of *ſuſpenſion*, borroweth of an old decayed *Miniſter* (his neer Kinſman) his *Letters of Orders*, razeth out the other, and inſerts his own name, and under Colour of theſe Counterfeit *Letters miſſive*, he goes unſent, and begins to thunder out of the Pulpits (as though he had been a fiery Spirit raiſed out of Hel:) but by reaſon of his *inconformity*, and the many *Errors* which he broached, his Calling was queſtioned, and the *Orders* being well ſcanned, were found *Spurious* and *Counterfeit*, and he bound

to

to appear at the next great *Sessions* to be held for that County of *Radnor*, where appearing, and indicted for non-Conformity, forging of Orders, and Seditious Doctrine, was with much adoe reprieved from the *Gallows*, and very neer to undergo the danger of a true *Suspension*.

5 Removal to *England*.

The Modesty of the man was such, that with old *Vulpone* (having escaped thus narrowly) he is resolved thence-after to harras and prey abroad, and so, for meer shame, his Country is rid of him, and he makes his transmigration into *England*: but I shall passe over with silence his great Cheating and Seducing of poor souls in *Kent* and *Essex*, where he continued, and spread his Errors diverse years, and *sparingly* discover his return, and trading again among his own *Natives* and *Countrymen*.

6 Return to *Wales* to *Propagate*.

No sooner did these late troubles, and intestine Wars break forth in *England*, but as soon as *Wales* was reduced under the power of the Parliament, he fled thither, not out of any *affection* to their *Cause*, but for his own *designs*, *security*, and *advantage*, and was as active and vigorous as the perpetual *motion* of a tongue, or the invention of a wicked brain could possible be, for the rooting out of the *Ministery*, branding the Calling as *Anti-Christian*, and *rendring* the *persons* by all scandalous aspersions, to become *odious* to the people. And for the more speedy effecting thereof, he, together with others of the same *Cut*, (who, if they become more meek and modest, may peradventure prove nameless) promoted the *Act for Propagation of the Gospel in Wales*, so really intended by the pious Care and Charity of those *Members* of *Parliament*; yet by the unworthy *managing* thereof by these *men*, it proved like another *Ephesian* Image of *Diana* (though believed to be descended from heaven) for the benefit only of this *Demetrius*, and his *tradesmen*, the *Silver Shrines* taking up the whole devotion of that *Worship*.

Tunc tua res agitur paries cum proximus ardet Vulcanon--

A true description whereof you shall (God willing) in the latter end herein find to be lively delineated.

7 Stipend

For his incouragement in the work, he had his *Stipend* and *Salary* of *one hundred pounds* a year allowed unto him out of *Prebends*, *Dean* and *Chapters*, and other Tithes, besides the vast Emoluments of many other *Sequestred Benefices* in *North-Wales*, which were, and continue dayly paid unto him, and received *Tickets*

from the Commissioners in *South-Wales* for the *like Sum*, besides the *wages* of divers of the *Itinerants* and *School-masters*, who are but his *Iourney-men* and *Stipendaries*.

8 Greatness and wealth.

And yet this man hath the Impudency to Protest and Vow *before God and men* (as his usual manner is in his Sermons) that he never received a *penny* for his Pains and Preaching.

Thus the poor *Groom* is become great and wealthy, having purchased some of the late Kings *Fee-farm Rents* and *Lordships*, though for the most part in another mans name: And to perpetuate his memory (as wicked *Absalom being Son-lesse reared up his Pillar in the Kings Dale*) hath built for himself a very *fair* and *sumptuous house* in *Kerry* within the County of *Montgomery*. We are sure that old *Howel* (his Father) his *Inheritance* which he sold in *Knwcklas*, could never have made such *Purchases* and *Buildings*.

9 Itinerary way.

Being thus incouraged and warmed to the work, he rides his *Itinerary Stages* throughout to some purpose, and what a rout he and his *Iunto* made of all the Ministers in *Wales* (except some few, who either fed them, depended upon them, or had some Correspondence with them) we make no question but some *abler Pens* will shortly set forth to the uttermost.

However, because he is now under *File*, give us leave briefly to *Limn* forth the manner of their *Propagation*.

10 And manner of *Propagation*.

The great *Cabal* of the *Itinerants* instruction was to render the Ministers persons *odious*, and their *Calling* in its very basis to be *Anti-christian*, and so in it self *unlawfull* and *useless*, and none to be protected or Countenanced by the *Civil Magistrate*. This without any greater Engin was instrumental enough to batter and *eject* them out of their *Freeholds* and *Being*, without any respect either to their *fidelity* and *ability* in their *Teachings*, or *sobriety* in their Conversations. And in what a *narrow streight* they were, either to be wholy *deprived* of all *subsistence* for the maintenance of themselves and Families, or turn *Apostataes* to their *Ordination*, we leave to that most ingenuous and modest Censure of a *Noble Member* of the *House*, in his *Answer* to a *Narrative* of the *Cause* and manner of the *Dissolution* of the last *Parliament*.

2. Though he and the Itinerants cryed down Tithes as *Mosaical* Ceremonies and *Anti-Christian*, yet he and they, or such as are

their

their *Agents*, have had the disposing of above *Forty Thousand pounds* a year in Tithes, Gleabs, impropriations, Rents reserved, and other ecclesiastical benefices and promotions, for above four years last past in the thirteen Counties of *Wales*, far surmounting the sum of *One Hundred* and *Threescore Thousand* pounds, and as yet to our knowledge unaccounted for, and what account is given to the State for the Tenths, since the Act of Propagation of all ecclesiastical promotions in *Wales*, we refer to the better knowledge of that worthy Gent. Mr. *Baker*, Master of the first fruits *Office*.

3. That notwithstanding all this great *Revenue* by them received, there are above *seven hundred* Parishes in the thirteen Counties *unsupplied* with any *Ministers*, who (we are confident) dare *own* the *charge*, and you may ride *ten* or *twenty miles* on the *Lords day*, where there is *twenty Churches*, and not *one door* opened, and for most of the *Itinerants*, they are such *ignorant persons*, that they can neither *read*, nor *understand English*, nay some of them more *scandalous* than any of the ejected Ministers, and all of them in their Principles and Doctrines *destructive* to *Government*.

But we will not digresse from Mr. *Vavasor*: The *Asp* receives her poyson from the *Viper*, and what he spits these lick up; We shall give you an account of some of his *base* and *spurious Doctrines*, that by *his* you may understand *theirs*. 11 His Preaching.

Now his chief work is to preach and advance Christs *Personal Reign* here on *Earth*, being the Antient Errour and Fopperie of the *Chiliasts* or *Millenaries*, hissed and exploded out of the *Church of Christ* in the very *Infancy* thereof. And what is his *end* and *intention* therein, may be conspicuous and apparent (as his wild discourses against the *present Government* under his *Highness Protection*, have evidently discovered) to be the *Destruction* of the *Magistracy of England*, as well as the *Ministery* of *Wales*. 12 false Doctrines.

At *Welsh Pool*, a Town in *Mountgomery-shire*, he taught *That Christ was to reign a thousand years here upon the Earth*, And *that he was to sit next unto him* Behold the intollerable pride of this Creature to extoll himself upon the right hand of his Creator. We should think that our Saviours reprof to *Zebedees sons* should correct if not satisfie this Ambition; Sobriety should have ushered him to beseech a place at the *Footstool* of his *Tribunal*, and in Charity to give some room for the poor *despised Ministers*, to appear

with him, though here as yet they found neither Comfort nor mercy at Mr. *Vavasors* hands.

At *Llandetty* in *Brecknock shire* he preached, *That Christ was already come in the flesh the second time, and that at* London *a Girl of twelve years old, told her mother, that she saw him in the Chamber; and said, that a Godly man related this unto him, and knew it to be true, and they that heard him that day should shortly see him too.*

And one *John Davies* his Proselyte and Iourney man in *Mountgomery shire*, having received the same by Tradition from him, *told very lately to a Justice of Peace of that County, That he had seen Christ, and was to go the next morning to see him again*; And being demanded by the Iustice, *what manner of man he was*, replyed, *that he was a little old man, with a small grey beard.*

And so Mr. *Willams* an Itinerant of Mr. *Vavasors* approbation, preached in a Sermon in *Monmouth-shire*, *That Christ Iesus was such another man as old* Rice Williams *of* Newport, one of the Commissioners for the *Propagation*, and that he had *a large grey beard.* Thus it seems the Tithes are their God, and the *Propagators* that pay them their salaries out of the Tithes are their *Christs.*

At the same Town of *Pool* Mr. *Powel* openly delivered before the Bailiff, and the rest of that Corporation, *That let them Repent, or not Repent, both Priest and People were all damned*, And did then absolutely declare, *That Christ had no Church either in* England *or* Wales, *but what he and his associats had gathered for him.* And in a disputation with Mr. *A.G.* in *Keington* in *Herefordshire*, he was driven to that *pinch* as to maintain, *That the Nation of* England *was a Nation of Unbelievers; And that the words of Christ in 13th. Chap. of* Matthew, *concerning the tares and drag-net were contrary to other Scriptures.*

At *Manavon* in *Mountgomery* he taught, *That all our Fore-fathers were damned, blasphemously abusing* that place of *Scripture* to confirm his *uncharitable opinion* (1 Cor. 15. 18.) *Then they also which are fallen asleep in Christ are perished.* A wretched and malicious *Gloss*, to *acknowledge* our fore-fathers to *die* in the *Faith* of *Christ Iesus*, and the glorious hope of his *Resurrection*, and yet that they shall *eternally perish*: Whereas the Apostle in that Chapter by convincing Arguments confirms the *Doctrine* of our *Resurrection*

rection by the *Resurrection* of *Christ*, which he had fully proved both by forcible *Reasons* and also by *Signs* and *Wonders*, which if not true as he had preached, then the *Corinthians* vainly believed *Pauls Preaching*, and dying in the *Faith of Christ* would be ineffectual unto them, If they *who died* therein *Eternally perished.*

At *Baryw* in the same Countie he taught, *That Baptism was never ordained for the remission of sins*, contrary to several places of Scripture, which affirms, that *Baptism saves us*, that it is the *Lavar* or washing of *Regeneration*, which though all this be *Analogically* spoken, being the *Obsignation* of the *thing signified* by the *sign*, yet in the *true use* thereof the *Exhibition* and *Perception* of the *sign* and *thing* is conjoyned. But this is Mr. *Vavasors* Ordinary use to *vilifie* that sacred *Ordinance*, as he always doth by his *Common recital* of that place of Scripture, *In Christ Iesus neither Circumcision availeth any thing*, nor *uncircumcision*, but *a new Creature*, which he and all his followers scornfully *apply to the Contempt of Baptism*, In which place is only meant, That the *Iewes* called to the *Faith* of *Christ* after their *Circumcision*, gain nothing by their *former Circumcision*, nor the unbelieving *Gentiles* being called, lose any thing by their *uncircumsion*, for seeing in Christ the *Circumcision* is *spiritual*, there is no need of *carnal.*

1 Pet. 3 21. Tit. 3 5. Act 22 16.

Gal. 5. 6, 15.

At *Guilsfield* in the same County he preached, *That Christ was not the Redeemer of the World*, and being reprehended for his blasphemie, answered, *that they should not always observe what he said*, for *he that speaks much* (said he) *must speak some things amiss.*

And how ridiculous and *obscene* diverse of his passages have been, we are very loath to deliver to chast Ears, yet we must beseech your Patience to these *true Relations.*

13 His obscenity.

In diverse parish Churches in *Mountgomeryshire* he delivered in his Sermon this story, That they *were many in Company* travelling towards *London*, and one of them rid on an *Ambling gray horse*, and meeting another *Company*, where there was a *Gentleman* that rid on the like *colour'd pacing horse*, when the *one gray Horse* met the *other*, they stood still, and *made much the one of the other*, and would not part *Company*; even so the Saints of God *know one another* by their *paces* and *colours*, and will not *part Company* the one from the other.

Trefeglwys, Llanbryn-Main, Machynleth.

And

And how modeſt the Gentleman is, may appear by his *Obſcene expreſſions* in a Sermon preached at *Llunddynam* in the ſame County, where being willing to juſtifie a *Siſter*, that had *ſlipped*, becomes her *Compurgator* in *theſe words*, That he called God to witneſſe, He *never ſaw a Saint Occupie or F—— a Saint*, which he explained thus in the Welch tongue, *Yr ywf yn Galow Duw yn dîſt, ni welais i yr'ioed Sainct yn myned ar Sainctes.*

And one *Richard Powell* Vicar of *Llanigon* in *Brecknock ſhire*, one of the Approvers in the Act for the *Propagation* of the Goſpel, and *Itinerant* in that County (receiving the ſame by tradition from Mr. *Vavaſor*) hath uſually delivered in his *Sermons* both in *Hereford-ſhire* and *Brecknock ſhire*, Concerning the *manner* of *Chriſt's* Spirit *entring* into man, that he could not uſe any *fitter Compar'ſon*, than, as the *ſeed of Man* entred into the *body* of a *Woman*, ſo the *Spirit of Chriſt* entred into his *head*. And the ſame *Richard Powell* maintained, *That God was not Creator of the World*, as was proved againſt him by ſufficient underſtanding Witneſſes, before a worthy, and godly Juſtice of Peace of the County of *Brecon*. And often delivered in his Sermons, *That the Lords Prayer is a rotten Prayer*. This man is a moſt *ſcandalous*, *ignorant*, *covetous*, *deboyſt* fellow; and marched before his Pariſhoners and others againſt Sir *William Waller's* forces when they were at *Abergevenny*, reading the *Letany* out of the *Common-prayer*, which he carried in his hands; and yet was made an *Approver in the Act*, and receives *Tith in kind* from his *three* neighbouring *Pariſhes*.

Mr. *Vavaſor Powell*, to juſtifie another Siſter of his own *Congregation* who had *willfully drowned* her ſelf in a *Draw-Well* near the *Welch Pool*, delivered publickly in his Sermon there, That ſhe *was a Saint in Heaven*, and they who thought otherwiſe were *wicked* perſons, and *accurſed*; That ſhe came to her end by the *Motion of the Holy Spirit*, and that it hapned oftentimes when the *Saints* are filled with *the Spirit*, they run into *great Pools*, inſtead of *green Meadows*, and ſo *imbracing* their *Saviour* they make an *End* of their *Lives by divine providence*, and there ſoules are *Eternally ſaved*. Surely this *Spirit* poſſeſſed Mr. *Vavaſor* both at *Chriſt-Church* and *Black-friars*, which brought him *three times* into Capt. *Cumpton's hands*, one of the Meſſengers attending His *Highnes Council*. And

brought

brought (as we understand) a Gentleman of this City very lately to stretch, unlesse his man (like *Naamans* servants) had been more carefull of his Masters neck than himself. Thus the *Circumcellians* of old, when they could not sollicit others, took pains with their own throats.

14 His Incompassion.

We must not forget his *Compassion* and Charity towards men, and especially towards the *Ejected Ministers* of *Wales*, and their *Childrer*.

In *Llanyrvil* in *Mountgomeryshire* he taught, That it were a good deed to *cut the throats* of all the *Old Ministers*: And had it not been for the *charity* of some few of the *Saints* (as he termed them) it had *been performed long ago*. And to a Gentleman in *Red-Castle* that petitioned him for *relief* and maintenance for the *poor Children* of the *Ejected Ministers*, he answered, *That their heads should be dashed against the Walls as Babylonish brats*, and *so their portions should be paid*.

He preacheth and inveigheth most bitterly here in *London* against *Tithes*, but how vigorously he *levies* his *salary* in *Wales*, by countenancing his *Agents* and *Farmours* to gather *Tithes*, may truly appear by several of his *false passages* which are too tedious to relate; He pretended that the *Godly party* in *Wales* were in danger of their *lives*, and that *two and forty* of them were *slain* at the hearing of the *Ejected Ministers* Sermons; and so since the Dissolution of the *former Parliament*, by these false and abominable *surmises*, he obtained a *Commission* for the raising of *Forces*, wherewith he did insultingly *tyrannize* over the poor Inhabitants of that *Nation*; witnesse his insolent carriage against the last years *High Sheriff* of the County of *Mountgomery*; the taking of Mr. *Owens of Machynleth* out of his house, and binding him to the *Great Sessions*; his seizing upon Mr. *Herbert* of *Dolegyog* without any *cause at all*, which so affrighted the *Gentlewoman* his *Wife*, that she miscarried of a *Child*; besides the imprisoning of diverse of the *Ejected Ministers* for discharging their *duties* in preaching and maintaining the *truth* of the Gospel of *Christ Jesus*.

And with these new raised *Troops* inforced the people to pay their *Tithes*, as evidently appeareth in Mr. *Ralph Kinnastons* Case, a Gentleman of very good worth and quality in that County, whose fields with his armed Troops he forcibly entred into, forced the

payments of his Tithes, contrary to former Orders, and unleſſe the mildneſſe and wiſdom of the Gentleman had prevented his fury, it might have been the cauſe of great miſchief and effuſion of Blood, but I believe a Bil of indictment hath been preferred in the great Seſſions already againſt this *Caſar Borgias* and his *Myrmidons* for a Riot.

15 His Cruelty. If we ſhould relate unto you his *Pride*, *oppreſſions* and *Cruelty*, it would take up too large a volume.

He preached at *Welch Pool* publiquely (where finding that few took notes of his Sermons) *That they were proud fellows*, and deſpiſers of *Gods word*, affirming that if *King David* were then *preſent* the holy *Prophet* would *write his Sermon:* And yet contrary to this Doctrine, at *Chriſt Church* and *Blackfriers* in *London* he fell roughly upon an *ejected Welch Miniſter*, whom he ſuppoſed to have taken *notes* of his *Sermons*, being jealous of his own *Errors*, and afraid to have his *ſeditious ſpeeches* and *falſhood* truly *diſplayed*.

At *Guilsfield* aforeſaid he publiquely delivered theſe words, (*viz.*) That in reſpect they had not ſubmitted *themſelves* to the *Saints* (meaning *himſelf* and his *Congregation*) they ſhould be in a *ſhort time* all deſtroyed with the *Sword*, and that the *War horſes* ſhould wade up to the *rains* of their *bridles* in the *blood* of the ſaid *Pariſhioners*, and of the other *Enemies* of the *Saints*, and doubted not but he ſhould *live to ſee the ſame performed*.

16 His Oppreſſion His proceedings againſt Mr. *Hugh Lloyd* in *Brecknock* is an evident teſtimony of his *unſpeakable oppreſſion*, whom (being a Gentleman of good eſtate and quality, and ſometimes a *Juſtice of Peace* of his Countie) he arreſted in that Corporation, impriſoned, and kept in, without bail or mainpriſe, until he paid him *One Hundred pounds*, and this upon a bare *Arreſt*, and none *durſt* bail him.

17 His faithleſſe dealing. And his treacherous dealings with Mr. *Humphrey Iones*, late Bailiff of the Town of *Welch Pool* (which I often mentioned) who is a very diſcreet Gentleman, and of good parts and abilities, are well worth your Obſervation; He being a conſtant hearer of the word, a godly man, and frequently taking both the notes of his Sermons, and of other reverend Divines, who were afterwards ejected, denying Mr. *Powell* the Copies which he requeſted, that he might the better frame moſt deſtructive Articles againſt them; the Gentleman (perhaps) not ſo much out of any tenderneſſe toward

wards them, as out of his respects towards him, being unwilling to make manifest such sad *stories* and *Blasphemies* as were there recorded out of his own Sermons, did (as that renowned *Constantine* the great dealt with the Articles against the *Nicene Bishops*) commit them to the fire, which Mr. *Vavasor* took in such high contempt, that he maliciously framed *threescore Articles* to be exhibited the next great Sessions against him, But Mr. *Jones* being as provident as himself had compiled the like, to countermine and repel his; Mr. *Powell* being certified therewith, did by the mediation of Friends agree with the Gent. and that neither of them should exhibite Articles against the other; but when *Saterday* the last day of the Sessions came, and the Jury being discharged, Mr. *Vavasor* contrary to his promise and agreement, being maliciously bent to render the Gent. more scandalous, and defamed, before the honourable Bench and Country, produced (though ineffectually) several witnesses against him, and amongst the rest *one* of his own *Congregation*, a poor man of *Guilsfield*, living upon the Alms of the said Parish, whom he had kept the whole week in Town, and fed with *Venison*: the fellow being thus instructed and fitted for his purpose, *swore* some matters of *Fact* against Mr. *Jones*, whereof he said he was *Eye-witnesse*, and afterwards (upon the Gentlemans request) being demanded by the *Iudge*, whether he *knew* the *man*, he confessed, *he did not*, though the Gentleman was *present* at the *Bench*: The Honourable Iudge checked Mr. *Powell*, for countenancing such *wicked* and *unworthy proceedings*, whereby Mr. *Jones* was vindicated in the face of the Country, and what a faithlesse and malicious man Mr. *Powell* is, we leave to the consideration of all *honest men*.

Mr. *Powells* Prosecution against a poor *Dyer* of *New Town* is most fresh and notorious: This *Dyer* having (it is confessed) lived wickedly with a *lewd woman* in that Town, but at last repenting his former courses, was *married* to an *honest woman*, with whom he cohabited very lovingly; This *Whore* becomes one of Mr. *Powels Congregation*, and then challengeth a former marriage with the man: and Mr. *Powell* did so prosecute the Cause, that upon the bare evidence of the *wicked woman* the Dyer was convicted, *burnt in the hand*, and *divorced* from his *honest wife*, though it had been formerly proved before a *Justice of the Peace* that this

lewd Woman lay that night (in which she swore that she was married to the *Dyer*,) with *another Knave*. The Judge did not well relish Mr. *Powells* earnestnesse for the *Dyers* execution, but reproved him for his incivility, and busying himself with such things as were *excentrical* to his *profession*, and *dissonant* to his *Calling*: But the truth is, he was herein, as he is in all other things so *pragmatical* and *busie*, that not one *Sute* in *Law*, or any other *difference* in those parts where he *itinerates*, passeth his *Cognizance*, siding with the one party or other.

I could tell you, How he would have undermined a *poor Widdow* in *New Town* (called *Widdow Rose*) from her house, and dwelling, that he might be commodiously situated as *Lord* in the *heart* of the *County*, but that the goodnesse of her *Landlord*, who would not consent to his wicked motions, prevented his designes.

18 His Malignancy & sedition.

Lastly, for his Malignancy, and seditious inciting of the people against all *subordinate Magistracy* here on Earth under the King of Kings Christ Jesus, his insufferable *expressions* for the supplanting and undermining thereof, is a cleer demonstration that he is the *firebrand*, and *incendiary* of the *whole Nation*.

At *Llandynam* he publickly delivered, That he knew not who *were the Keepers* of the *Liberties of England*, more than *who were* the *Church of England*, but that he conceived they were neither the *Parliament*, nor the *Council of State*, but rather the *people*; and it is his professed opinion, That *Magistrates*, and specially *Commanders* and *Officers*, have nothing to do, or intermeddle with Church-government. As *Ienkyn Iohn Howel* (alias, Capt. *Ienkin Iones*) that great *Clero-Mastix*, or persecutor of the *Clergy*, who is an Approver in the Act for the Propagation, and an *Itinerant* in the County of *Brecknock*, and hath at present *sixscore Horse*, with *Men*, *Arms*, and *Ammunition*, *listed*, and ready at his *Command*, preaching at the parish of *Llandetty* where he lives, upon a day set apart by the *Parliament* to thank God for the great victory obtained against the *Scots* at *Dunbar*, told his hearers, *That successfull Warriers were not fit to reform, nor to medle with Religion, because they were men of bloud; and this his doctrine he proved by the choice which God made of* Solomon *to build the Temple, and by his refusal of*

David

David. This was his doctrine, but not a word of the Victory, nor any of the Victors.

What the *aim* of the *holy man* was, the *declared Opinion* of his *friends* (who I am sure are men of the same *Principles*) concerning the *present Government*, hath now sufficiently unfolded, by their numerous Congregatings and meetings in *Wales*, which requires speedy prevention.

But Mr. *Vavasors* unparallelled Raptures at *Christ-Church* and *Black fryars* in *London*, are evident and plain *testimonies* hereof: truly, no good Christian could chuse but be astonished to hear so many *sacred places* of *Scripture* miserably wrested upon his *brasen Anvil*, for to frame his *Engine* to level all *Magistracy* and *Government* down to the ground. At *Christ-Church*, 18 Dec. 19 at *Black-Fryers*, 26 Dec. at *Christ-Church*.

We will not rake up his whole *Dunghil*, but onely lightly touch what we have received by *faithfull Information*.

He spared not His Highness the Lord Protectors Person, or Government.]

Mr. *Vavasor*, Had you been a true *Minister* of *Christ*, and *Propagator* of his *Gospel*, you would have learnt *Christ* far better. He teacheth you, *That All Power is given from above*; And the Apostle out of *Moses*, That *you should not speak evil of the Ruler of Gods people*, But *be subject unto the higher Powers, not only for wrath, but also for Conscience sake*. You should not have *Cursed*, but followed St. *Pauls Rule*, Powred out *supplications, and prayers, and have given thanks for him, That under him you might lead a quiet & peaceable life, in all godlinesse and honesty*. For I must tell you, if you had been but in *Babylon*, the *Prophet Ieremiah* would have taught you another Lesson, *To pray for the peace of that City, for in the peace thereof shall ye have Peace*.

John 19. 11. Act. 23. 5. Ro. 13. 1. 5. Tim. 3. Jer. 29. 7.

But you are the *Diviner* spoken of by that Prophet in the 8 *ver.* v. 8. 9.

Who prophecy falsly to the people in the Lords name, whom he hath not sent:

He said, That *many reigned now as Kings, without the advise of the Saints, but the Lord would bring them down again. And that this Power was not of God, and should shortly and suddenly be destroyed*; to prove this, he abused that place of Scripture, 1 *Cor.* 4. 8. *You reigned as Kings without us*.

Had you but truly weighed the *Apostles* drift, and meaning, in

those words, you would not have so wrested the words of *Gods Spirit*.

But see the *Iustice* of God (*dum vis esse prædo, fies præda*) while you would smite another, you *stab your self* with your *own weapon* to the very heart. Let us both examine the *Text*. The *Apostle* in the 10th v. of the preceding Chapter speaks to some *Teachers*, that *Arrogated* to themselves to be *Pastors* of *Congregations*, and seemed to *succeed* him, *planting where others laboured*: yet they should not presume after their *own fancy*, upon *gold* to superstruct *hay*, as you do, in your *own Inventions*, *Prophetical raptures*, and *vain Revelations*.

1 Cor. 3. 10.

Observe moreover, how that in the Chapter which you cited, *ver.* 4. you are wished *not to be wise above that which is written*; that is, *none should* by his own vain discourses, as you do, *adulterate the sense of the Scriptures*: For what *Gifts* you have, they are *received*, and it is *God* that makes you to *differ*. Then the Apostle doth indeed speak *Ironically* concerning such as you are, as though he had said, Though you *Perswade your selves*, that you are in a *happy condition*, and want nothing of *spiritual gifts*, extolling *your selves* above the *Ministers of Christ*, *as Kings*, they being *imprisoned*, *despised*, and ignominiously *exposed* to *Misery* and *Scorn*; yet what doth he in this, but tacitly and modestly reprove you? as the subsequent words will evince, *I would to God ye did reign*; that is, *You think you reign*, but it is only in *outward shew*, not *truly* and *really*.

v. 7.

v. 8.

Good Mr. *Vavasor*, what *Application* can you make of this Text to this *present Government*?

It is a *Text* that hints, and touches you to the quick. It is you that *Reign* as *Kings*, being full and rich, but the *Hand-writing* on the *plaster* of the *wall*, hath now (we believe) changed your *countenance*, and troubled *your thoughts*. Let us intreat you to read that Scripture, *Dan.* 5. 25, 26, 27. You have applyed this part of *Gods word*, as you did another place out of the prophecy of *Isaiah* as unhappily framed and fitted for your own throat as the other was, *How art thou fallen from heaven O Lucifer Son of the Morning?* &c. *for thou hast said in thine heart*, &c. *I will ascend above the height of the Clouds, I will be like the most high*, &c.

Isa. 14. 12.

We will be more modest, than to *apply* the *Scripture* according to your *exposition* in the Pulpit. But

But good Mr. *Vavaſor*, we ſhall apply the *following verſe* to your ſelf, *Thou ſhalt be brought down to the ſides of the pit of your own miſtakes.*

The word *Lucifer* doth not (as you ſuppoſe, and as you explained to your Congregation there in *Chriſt-Church*) ſignifie the Devill, Though it be true of you according to the Proverb, *Thou art as proud as Lucifer. Venus* one of the Planets is called *Lucifer* or the *Morning-ſtar*, that brings on the daylight, we beſeech you to confer in the Original (becauſe you often *boaſt* of your *ſeveral Languages*) the 13th of this Prophet v. 10 with *Iob* 31, 26. And *Chriſt* our Saviour is alſo called the *Morning-ſtar*, the *Day-ſpring*, *Luc.* 2. 78. 2 *Pet.* 1. 19. *Rev.* 2. 28.

But we ſuppoſe ſcarce any of your *Neoterick Expoſitors* comment as you do, and few of the *Fathers* unleſſe by *way* of *alluſion.*

The true *meaning* is to repreſent the *Conſpicuous eſtate* of the *Caldean King* and Empire ſhining as *bright* as the *day-ſtar* in the *skie.* See *Diodati*, and the late *Engliſh obſervation* of *your reading.* But you ſaid then you would confirm that place with the like in *Timothy.* I muſt tell you *the Hue and Cry is almoſt ceaſed*, and now we muſt take it up again. You are caught, you are caught, (*Virus dum vomis ipſe vores*) your place in *Timothy* is, 1 *Tim.* 3. 6. We muſt have the Patience to read the words as you delivered them, with crying *Victoria. Not a Novice, leſt being lifted up with pride he fall into the condemnation of the Devill.* Your *Comment* was, that leſt he being lifted up with Pride, fall into the condemnation of the Devil. There you ſaid, the *Effect* is taken for the *Cauſe*, *Condemnation* for *Sin.* 1 Tim. 3. 6

So a Novice, and who is he? νεόφυτον, one newly come to the Faith, not as yet well grounded, perhaps one *Newly Baptized* or newly entred into the firſt *Elements* and *Principles* of *Divinity.*

What muſt ſuch a one not do? *He muſt not deſire the Office of a Biſhop.* v. 1.

Then your Application of *Lucifer* in the words of *Iſaiah* muſt be this, That you who appeared as *Lucifers*, ſhining as bright as Day Stars in the Skies (ſeeing you are but *Novices* (not *Milites Emeriti*) neither well grounded (ſome of you not as yet *Baptized*) nor going on to *Perfection*, having not as yet attained the Heb. 6. 1.

Principles

Principles of the *Doctrine* of *Christ*, being advanced to that high degree that you have waxed proud, having obtained the office of *Bishops*, and with *Diotrephes* treading under foot the *Ministers* of *Jesus Christ*, and being fallen into the same Condemnation of the *Devil* whereinto he was fallen, which was (as one very well observes) the *Calumniating of his Brethren*, you and your Brethren worthily deserve the name of *Lucifers* in your *own sense*, being such *Novices* by your own confirmation, and fallen into your *Customary sins* the *Calumniating* and *traducing* of the *true Ministers* of *Christ Jesus*.

Esa.14.15 That there is no question but *you shall be brought down to the side of the pit.*

Gideon. Your Example of *Gideon* for the discovery of Pride by the desire
Jud.8. 22. of *Rule* and *Dominion* over others, is altogether as *impertinent* as the former *Texts* were, whether you aymed at *Persons* or *Governments.*

You said, *Gideon was a good man, a great Commander, and obtained many victories against the Enemies of God, he had many brave Sons*, and *much honored by the people, but they came not to be Colonels in a year.* That the people of God would by all means make *Gideon* King, *Come rule thou over us, both thou and thy Son, and thy Sons Son also, for thou hast delivered us from the hand of* Midian.

But *Gideon would not accept* of the *Government*, he would not
v. 23. *Rule over them, neither should his Son Rule over them.*

Your Example herein cannot hold, because he would not Rule, *therefore others should not.*

1 *Gideon* did not refuse the *Government* because they desired him, but because their desire was not *regulated* by Gods *Rule*; they preferred the *Sword of Gideon* before the *Sword of the Lord*, but the
2 *Sword of the Lord* and the *Sword of Gideon* delivered them from the *hands* of *Midian*. *Gideon* refused their *Election* and *Choice*, because it *trenched* upon the *Prerogative Royall* of the *Lord*, and the *Choice* of *Gideon* in their *sense* was the *Rejecting* of the *Lord.*

But Mr. *Vavasor* you must observe that *Judges* were then raised by God in Commiseration of the *Affliction* of his *People*, in an *Extraordinary way*, by the special motion of his *Spirit*, fitting them for some *Particular service*, and that immediately, and in an *instant* to be put in *Execution*, but not for any *setled Course* of *Government*

vernment to be *continued* by *Succession*, but as the *State* and *Condition* of his people did *require it*, still reserving the *Prerogative* in *himself*, which was not to be intrenched upon, untill according to his *promises* a *Choise* and *Succession* should be *Revealed* unto them, which in its *due time* was *accomplished*.

The aim of your Example is, That as *Gideon* refused to *Rule*, so you would have *none others*, but that *All* should *Reign as Kings*, and *Rule* the *Nation as Saints*, whose *inheritance the Earth is*; but how far herein you dishonour *God*, abuse the *Saints*, debase and vilifie *Christs Kingdom*, and adulterate his *blessed truth*, God in his due time may reveal unto you, and inlighten your perverse judgement. We are assured the Lord hath, and (doubt not) doth *reign*, where *Kings* or *Protectors* do *rule* and *govern*, the one being not inconsistent (because subordinate) to the other. Nay we know the Lord did promise the *Israelites* a *King*; And to *Abraham* that *Kings should comes out of his loyns*. And it is his *Ordinance*, that by him they *shall reign*, *and Princes decree Justice*.

Deut. 17 17 18
Gen. 17 6.
Pro. 8. 15 16.

And his blessed *Truth*, contrary to your *vain thoughts* confirms, *That Kings of the Earth*, *and great men*, *and rich men*, *and chief Captains*, *and mighty men*, *and bondmen*, *and freemen*, *shall continue till the great day of the wrath of the Lord*, *which is the end of the World*.

Rev. 6 15.

Your Expressions concerning *Gideons* Sons savour more of your wonted *virulency* than of *truth*.

Gideons Son.

You said that he had many *brave Sons*, and were much honoured by the People] How *brave* they were the Scripture doth not *relate*; but we read that he had *seventie* by divers wives, and *Abimelech*, (who slew them all but the youngest) by his *Concubine*. They could not be as yet *very valiant*, as plainly appears in the discomfiture of the *Midianites*, when *Jether* his first-born (being a very *youth*) was fearfull to *draw his sword* to slay *Zeba* and *Zalmanna*. If *Gideon* had made any such to be *Collonels* and *Commanders*, we should not have commended his *judgement*: But that men of *age*, *valour*, and *discretion* (having hazarded their *Lives* and *Fortunes* both by *Sea* and *Land* in the Common *service*) should receive such *Military Titles* and *Commands* as befits their *Atchievments*, is far lesse *honour* than they *deserve*, let them be whose *Sons* you please; and we will assure you far more *congruous*, than for *Peter* to draw

Jud. 8, 20.

 his

his *sword*, and *Ministers* for the *Propagation*, to presume to be *Colonels*, *Captains*, and *Commanders*, whose *valiant service* was none other, but the *rooting out* of their deadly and professed enemies (the formidable *forlorn hope* of the *black coats*) and gathering *Tithes*, never daring to look any other kind of *enemy* in the *face*.

But we acknowledge our selves far *unworthy* to vindicate any mans *honour* and *reputation*.

When you left *Gideon*, you fell upon his *Sons parable* (*Judg.* 9. 9.) which speaks of the Trees going forth to anoint a King over them, the *Olive-Tree*, the *Fig Tree*, and the *Vine-Tree* found their condition to be so good, that they would not *Reign*.

Jotham's parable, Judg. 9. 8, 9, 10, 11, 12, 13.

But you said you would not meddle with the *Bramble*.]

We commend you very much *therein*; for then you would have discovered your *own nature* and *disposition*: But we will spare you that labour, and *supply* where you left.

The *Bramble* is a most fruitless, *tearing shrub*; fit for nothing, but the *stopping* of *Gaps*, and afterwards to be burned: And by the Parable of this *Bramble*, *Jotham* meant, proud and *ambitious men*, base in *birth*, wicked in *life*, barren in *goodness*, and cruel in *nature*; If you examine your *heart*, you will find the true *Mythologie* and moral of this Parable *couched* in your own *breast*.

Concerning that place of *Amos* 6. 13. *Have we not taken to us Horns by our own strength?* Certainly, either your *Concordance* fayled you, or your *quotations* were false. For the *Horns* you meant, were in the 1 *King.* 22. 11. you are the *man*, that with *Zedekiah* the son of *Chenaanah* have made you *Horns* of *Iron*, perswading *Ahab* and *Jehoshaphat* to war against *Ramoth Gilead*, that the *valiant Souldiers* may consume *one another*. Good Sir, let me intreat you to *draw in your Horns*, and when you push with them again, to think of your *old friends*, and *acquaintance*.

Having only touched these places of Scriptures, which together with infinite others, he wrested, and mis-applyed, we shall proceed upon his seditious and invective *Accusations*.

1 He abused the *Honourable Council*, and called their Proclamation *A Libel*.

2 He basely traduced, and vilified the *Commanders*, *Officers*, and *Souldiers* of the *Army*; nay, their *wives* and *families* escaped not

1 the lash of his *Tongue*. And told the *Sword-men* in general, That the

Spirit

Spirit of God was *departed from them*; that heretofore they had been precious and *excellent men*, but that their *Parks*, and *new houses*, and *gallant Wives*, had choaked them up.]

VVell done, (Mr. *Vavasor*) you plead well for *them* who spent so much *blood* for your *Liberties* and *Protection*: I am sure they deserved a better *Character* at your hands, if they had not fought with more *Courage* than you did at *Worcester*, you had ere this time lost your *life*, alwell as your man did then your *money*, by your base and Cowardly *running away*. If the *Spirit* of the *Lord* had forsaken them, the *Censure* was too uncharitable; but without doubt he *went not from them to speak unto you*: And we believe you had wished that your *Fee-farm Rents*, *Propagation-moneyes*, *New house* at *Kerry*, and a pint of Mrs. *Quarrels* hot *waters* had first choaked up your *Railing*, before you had thus *traduced* their *worth*. 1 Kings 22. 24.

That they had *All revolted*, and fallen *from the Lord*, and forsaken his people, who were left *Fatherless*; wishing them to repent of their *perjury*, against their former *Declarations*, *Protestations*, *Remonstrances*, *Promises*, and *Vowes*, specially at *Tripolie Heath*: And to return.] 2

But Mr. *Vavasor*, You must consider that all their *Promises* and *Vowes* included *Conditions*, and therefore might be *disobligated*. Have you never learnt that *Rule*?

That the *Obligation ceaseth* when you have the *Request* or *Consent* of the *most part* of *those*, for whose *benefit* you have *obliged* your self.

If you had understood to whom their *Promises* had *References*, and for whose *benefit* they were undertaken, then you had acknowledged, that by *Request* or *Consent*, they might be (as they are) *disobligated* without *perjury*. But you have vented here the *seed* of *Sedition* to the height, by *endeavouring* to convince their *Consciences* as guilty of *perjury*, and so to ingage the *Souldiers* to imbrue their *hands* in their *own blood*, by renting their *unity*, and denying their *Obedience* to their *superiour Officers* and *Commanders* under the present *Government* and *Protection*.

Could *Absolom* have dealt more treacherously with *David* his *Father*? Or *Nero* more inhumanely, either in burning *Rome*, and translating his *wickedness* upon the innocent *Christians*? or in renting the *bowels* of his own dear *Mother*?

They have more *cause* to Cry unto you for to *Repent* and *Return*.

3 His *Highness Chaplains*, and great *University-men*, who have (as he said) had *Thousands a year* to set up this *New Government*, shall not escape him.] Gentlemen, we know you not; but if you had any *hand therein*, we wish that your *Thousands* were *Millions* unto you. Our Pen hath been too much dawbed in his *filth*, for to presume either to *vindicate* your *innocency*, or set forth your *goodness*, (for certainly, if Mr. *Vavasor* and his *party* had been suffered to go on in their *evil Designs*, they had soon destroyed both Magistracy and Ministery, who falsly pretending (as *Saints triumphant* on Earth) to Rule *infallibly* by a Divine and *extraordinary right*, would consequently under that *Notion* claim right to *possesse* all mens *Properties*, as well as *Govern* them, and judge none meet to *publish* the *Gospel*, but such as were *principled* in their *wayes*.) We understand you are *ingenuous*, and truly *Godly Men*, bred up in the *Schools* of the *Prophets*; God blesse your *Endeavours* in advancing *Christ's spiritual Kingdom* here on *Earth*, in reviving the *dying statutes* of your *Universities* to their *former vigour*, that the *Arts* and *Sciences* may *flourish* again in your *Schools*; And that both your Eyes may so Recover their former *Perspicuity* to Continue such *Seminaries* of *Learning* and *Religion*, as to furnish this distressed Nation with *golden Plants*, that

——— *Uno avulso non deficit alter*
Aureus & Ramus ———

Esay 34. 14, 15. One may still bud out of the *stem* of the other; That these *Satyres* may not cry to their fellows, nor the *Stritch-Owls* find a place of *Rest* with us; That this great *Owl* may not make her *nest*, and *lay*, and *hatch*, and gather her *shadow* among us any more: But that your bright *Suns* may descrie these *Glow-worms*, and dispel these *Bats*, that they may gather into their *Caves* again.

4 He cannot forget the *Lawyers* his ancient friends, saying, That *the Judges (those Carnal Crue) were brought in by the Souldiers to set up this Government*] Will nothing serve your turn but still to undermine these *Marble pillars* of the *Nation*, they have been the Common *mark* of your *Pasquils*, and *invectives* since the *Ejection* of your Countrey *Ministers*, that you may level the Law as well as the Gospel: How often have you termed them *Theeves* and *Pick-purses*, And that there was not past *two honest Lawyers* in the whole *Nation*,

as

as you publiquely delivered in your Sermon at *Llansanfred* in *Radnorshire*? And do you not remember how in your Sermon, at the last great *Sessions* held for the same *County*, when you had sufficiently vilified their *Persons* and *Profession*, you desired them not to imitate the *Devil* their Master who always at his departing made clean work and swept all away? certainly you think, that they are troubled with the same *Devil*, that *haunted* you about the *Welch Pool*, whereby *distracted* you were for a good while *Mewed* up in your Chamber. We could wish you to be as *charitable* towards them, as they have been favourable towards you in your former indictments, and beseech you to consider with your self, if you be left once again to the *Mercy* of the *Law*, as (we believe) you will, *Up goes* Mr. *Vavasor*. To conclude, *He would pawn and hazard his life and his Ministery, That this Power shall suddenly be destroyed: And that this was revealed unto him, as the Dissolution of the former Parliament.*] for the pawning of your life, we think, as you have already forfeited it, so you are now weary enough of it, and believing that *God hath numbred your Kingdom and finished it*: you mould gladly become one of *Petilians Martyrs* who canonized *Iudas* for a Saint, We know very well, you would rather have *died* gloriously in this *City* of *London*, than to be ignominiously picked into your own Countty as you were. *Parliament Ioan* handled you more roughly in *White-hall* yard at your departure, *Laying hold* upon your *skirts* with termes befitting your spirit, That you humbly *supplicated* to be rescued from her *Clawes*. Dan. 5 26

For the *pawning* of your Ministery, you may well expose that to the *Broaker*, which was never your own, unlesse with the *Ægyptian whore* (*Potiphers wife*) you pawn poor *Iosephs* garment, which he left in her hand to preserve his own chastity, and fidelity to his Master.

But you say, That it was revealed unto you, That this Power shall suddenly be destroyed.] for that, We leave it to *Gods gracious Providence* and determination, For it is he that putteth down one, and setteth up another: But what manner of *Prophet*, and *Diviner* you are, may soon appear by these strange *predictions*: You Prophesied above two years past in your Sermons in *Wales*, That Tithes should no more be paid, and above *three years ago*, That there should never *appear any Enemie* more in the Land, And here in

White-hall chapel you Propheſied with great confidence, That all the *Statues* in that *Garden* ſhould be ſhortly drawn down by publique Authority; And in all theſe (you muſt confeſſe) your *Spirit* hath fowly *deceived* you: but to ſatisfie all unbiaſed *Judges*, I ſhall end with a *ſtory* of your own *invention*.

When you were in ſome part of *Worceſterſhire* where ſome of the late *Kings* party lay in the *field*, You ſent a *Meſſenger*, over night, to give you intelligence of the event of the battle, and being informed before you went to bed, that they were *diſcomfited*, you wrote a Letter *directed to your ſelf*, diſcovering the truth, and manner of the fight, and delivered this Letter to *your man*, commanding him to take *horſe the next morning*, & ride *three* or *four miles* from the place you quartered, and to return with ſpeed, and deliver the Letter unto you, as you came out of *your Pulpit*, being to preach there the next morning: In your *Sermon* you *encouraged* the People, aſſuring them, that it was *revealed* unto you that night, that the *Enemie* ſhould be *deſtroyed*: And wiſhed them never to believe that you were a *Prophet ſent from the Lord*, unleſſe they ſhould be very ſhortly certified thereof, nay you hoped, before you parted from that place; And true it was, Your *Man* met you at the *Church-door*, and delivered to you *the Letter*, being well *inſtructed for the particulars* thereof: I hope this *wonderful prediction* confirms that you have an *illuminated Spirit*: but herein was the *Miſchance*; Your man *miſtaking* your own, took another *Gentlemans Horſe*, who being much abuſed (by the wretched Rider) *diſcovered* your *cheat*. *Thus you are a fooliſh Prophet, like a Fox in the Deſert, you have ſeen a vain viſion, you have ſpoken lying Divinations, becauſe you have ſeduced my people.* Ezech. 13. 3, 4, 7, 10.

And *now*, leſt that according to your *wonted boaſtings* (being returned to your *Congregated*, and *Liſted Troops in Wales*) you ſhould *triumph* that you have gloriouſly paſt throughout all your troubles before his *Highneſſe* and *his Council*; As you thanked God in *Chriſt-Church*, *That you eſcaped the hands of the Court Catchpoles* (Terms little befitting *The Councils Meſſengers*, who deſerved far better at your hands, for your *Civil and Free entertainment*) We beſeech them to believe your own *expreſſions*, delivered after your firſt *enlargement* in the ſame *Pulpit*, *That you were accounted by them but a frantick, fanatick, and mad man, poſſeſſed with an evil*

ſpirit,

Spirit, *and under the power of darkneſſe*: We muſt confeſſe you were not taken for any other kind of man among the *ingenuous ſort* of people in your own *Nation*: And it was the great *Providence* of God, that he hath been pleaſed by your Carriage here in *London*, to diſcover to *his Highneſſe the Lord Protector*, and the *Honourable Council*, the Truth of your mad and malicious *Spirit*, whereby they may truly underſtand the *ſad condition* of thoſe *Miniſters*, who have been *ejected* and *perſecuted* by your means, and of the *ſeduced people* who are *over-ſwayed* and *miſ-guided* by your turbulent and cruel *diſpoſition*, having ſuch *influence* upon all thoſe places of *Wales*, where you had any power, that there is not any one in *Military*, *Civil*, or *Eccleſiaſtick Authority*, or *office*, but ſuch as condeſcended to your principles.

But we know that we have long *wearied* you, with tracing the *filth* of this ſent: There is neither *Pariſh* nor *place* in *Wales*, nor in this *honourable City of London*, but may be a *Remembrancer* either of his *Errors*, or *Blaſphemies*, or *Obſcenities*, or *Cruelties*, or *Oppreſſions*, or *Seditions*, That we dare boldly ſay, *He may be a true Parallel to the groſeſt Hereticks of old*, *And future Sharks ſhall be but as Apes to imitate his Villanies*.

And that you may have ſome *intermixture* of his *Sweet mirth* with his *Sour paſſions*, we ſhall endeavour to recompenſe your *patience* with a taſt of this *Harmonious Hymn* ſung in his *Congregation* at *Chriſt-Church*, together with an *Antiphona* anſwering thereunto. And ſo cloſe up all with a true *diſcription* of his *Propagation in Wales*.

His

18 Decemb. 1653.

His Hymn at *Christ-Church.*

TO Christ *our* King, *let us* praise *sing*,
who is our Saviour *dear*,
who is our Protector, *and our* Rock,
who will come, *and soon* appear

To humble *his*, *and* try *their* hearts,
And make them clean *and* pure,
To set his Kingdom *upon* Earth,
which ever shall endure:

His Saints *shall* reign *with him on* Earth,
And great ones *then shall* bow,
The Battle, *and the* Battle-ax,
And men *of* War *shall know*

That he will arise, *and he will* rule,
And their power *will* fall,
And Christ *our great* Commander, *He*
Shall be our General.

Hast Lord, come *quickly* down,
Thy Saints *do* wait, *and* pray,
And men would faign, if they knew how,
Thy Prophets *kill and slay*:

But they shall live, *and che stand up,*
And give their Testimony
Against the Monarchs *of the* Earth,
That sit, *and* reign *on* high.

The Antiphona *thereunto.*

THe *Devil's* your *King*, his *praise* you sing,
His *Spirit* leads you here,
Who is your *Protector*, and your *Rock*,
And in *You* doth *appear*.

'Tis he *exalts*, and *lifts your* hearts,
To make you *his* most *sure*,
To set his *Kingdom* upon *Earth*,
Which shall *not long* endure:

His *Saints* shall *reign* with him in *Hell*,
And to him they shall *bow*,
The *Battle*, and the *Battle-ax*,
And men of *war* do know,

Though he *be up*, and his doth *rule*,
Yet his *Power* will *fall*,
Since *Sathan* your *good Master*, He
Is your great *General*.

The *Lord* will *come* in his due time,
His *Saints* for to preserve,
And all your *lying Prophets* slay,
Who from his Word do *swerve*.

His *word* shall *stand*, his *Saints* shall *live*
To give their *Testimony*
Against *false Teachers* of the *Earth*,
Who strive to *Reign* on *high*.

A true *Description* of Mr. *Vavasor Powells*, and his *Itinerants Propagation* in *Wales*.

WHat? *Propagation*, and root out all,
Then if you please, her *Extirpation* call,
Like *Lucifer*, that's stil'd a *Morning star*,
And yet in *Hel*'s the blackest *Fiend* by far;
If then of her you'l have a true *Relation*,
She's the *Abaddon* in the *Revelation*,
That *Apollyon*, that all thing *destroyes*,
That *Epidemick Plague* that Church annoyes;
That flaming *Dragon*, that did latel'assail,
To sweep the Stars down with his fiery tail;
That *Worm-wood* that imbitters Sea and Springs,
And from the *pit* great *Swarms of Locusts* brings:
She was the *Church-Granado*, tore, and rents,
Religion, Faith, Works, and the Sacraments;
That *Indian Herican* that fiercely tears
The Spouses ship, while that to Heaven she stears:
She talks of *Christ*, like *Cheaters* in a *throng*,
To *pick* mens *purses sings* a Godly *Song*;
And *Herod-like* feigning t'adore the *Babe*,
Through *Church-mens* sides gives him a deadly stab:
Thus *Religion* prov'd to be the *Cloak*
Vnder whose shrowd thousands of *Frogs* did croak,

With *Jeroboams Priests* they fill'd their hand,
And then like *Pharaohs* plagues infect the land:
Jerusalem and *Sions* glory razes,
Mounts *Calves* at *Dan*, and *Bethels* higher places,
Which bellow'd like an *Amsterdamian Bull*
Nonsence and *Blasphemy* whole *Pulpits* full.
Perhaps you'l itch to know the *stock* and *root*
From whence these *Branches* of *Propagation* shoot:
Th'are hatcht in *Hel*, *Belzebub* is their Sire,
Atheism their *Mother*, *Nurse* infernal fire:
Their *Offsprings* are *Schisms*, *Sects*, and *Heresie*,
Destruction, *Sacrilege*, and *Symony*;
Their *Maid Hypocrisie*, her daily *dresses*,
Shews of Godliness, and such like *tresses*,
Which she from *Sathans Wardrope* stole by night,
While they do Act *good Angels* parts of *light*:
These *Frogs* and *Locusts* wait upon her train,
By sacred *Ruines* thinking all to gain;
And hoping when *Christs-Doves* were dispossest,
Scritch-Owles, and *Zim*, and *Jim* might build their nest:
They Cry'd down learned *Athens*, and that light,
That did destroy their *Gloe-worms* in the night,
While her bright *Suns* did glister in the *Sky*
Their *Bats* and *Owls* abroad durst never fly:
The Devil at *Delphos* was struck dumb for fear,
Til *Babilas* his bones away they bear.
Great is *Diana*, 'tis the Silver *shrines*,
That made them dig so deep in *Churches* Mines;
They first fool *Wales*, telling them a story,
That plundring *God*, makes most for his Glory:
No tithes, no gleabs, no offrings needeth he,
Without a Priest, *All taught of him shall be.*

Thus

Thus many were seduc'd with this *false glasse*,
And made to couch like *Issachars Asse*
To any burthen: that spake *libertie*,
Though in effect Souls-murthering slavery.
Former Monopolies went by retale,
The Church and Church men she vends by whole sale.
Empson and *Dudleys* projects were but toys,
Cranfield and *Ingram* only made a noise,
Micha'l Mumpesson soar'd and had a fall,
But Propagation robs our God of all.
And thus by colour of this *Act* of *Grace*,
All *Rights* of *Church* and *State* they did deface.
But she's expir'd; a boon me thinks you crave;
To grant her decent burial, and a grave.

Her *EPITAPH*.

HEre Propagation *lies, that did aspire,*
Like Phaeton *to set the World on* fire,
Cry'd down Order, *and* Ministerial Call,
And thought to give the Government *a fall:*
She would have caus'd the Gentry *flock in Swarms,*
To beg relief like Cripples *without* Armes;
And would have made the learned Lawyers *plead,*
From door to door (poor Souls) for Crusts of Bread.
Lament Itinerants! *this Trade is gone,*
Take up your Tools, *and* Occupation;
Silence in Churches; you have long forgot
Your first callings, inheritance and lot.

And (Gentle Reader) because you shall not think that some *Itinerants* who lately dyed wanted Epitaphs, we shall intreat you to peruse one, which a dear friend bestowed upon Mr. *L.* who lately dyed, and was interred in the City of *Hereford*.

In Perpetuam Magistri *L:* Itinerantis Memoriam.

* *i. e. ex tempore.*
* *i. e. sine tintinnabulis.*

QVi Sermonavit vivus sine think, sine thanko,*
Mortuus in foveam jacitur, sine clink, sine clanko*

2 Sam. 17. 23. *And when* Ahithophel *saw that his counsel was not followed, he saddled his asse, and arose, and gat him home to his house, to his City, and put his household in order, and hanged himself, and died, and was buried in the Sepulchre of his Father.*

FINIS.

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THE Weekly Intelligencer OF THE COMMON-VVEALTH

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Faithfully communicating all Affairs both Martial and Civil.

From *Tuesday*, January 24. to *Tuesday*, January 31. 1653.

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Tuesday, January 24.

I Made mention in my last of the report that the Queen of *Sweden* in her own person did meet the English Ambassador a mile from her own Court; and this we had from those who came lately from *Hamborough*, but this Day Letters came from *Sweden*, giving a full account thereof, and expressing that it was not the Queen in her own person that met the Ambassador, but two of her own Councel. The Letter maketh mention at large of my Lord *Whitlocks* tedious Journey by Land in the depth of Winter, from *Gottenburgh* to *Upsall*, where the Queen of *Sweden* had then her Court, which was not without many inconveniences, and great expences, some of the Retinue being inforced to lye in straw, for want of other Lodging. The Queen sent our Ambassador word that she was astonished at his being advanced so far in his Journey, it being much beyond her expectation, and that she was resolved to receive him with more then ordinary respect, for the which preparation could not be made in so short a time